

Evening Telegraph

FRIDAY, DECEMBER 23, 1864.

THE LAMP UPON THE RAILWAY

ENGLAND.

Shining in its silver cell,
Like a hermit, calm and quiet,
Though no heat, it, hot as hell,
Poured out its light.
Poured as an eye in front,
Mid the steam and smoke, an I singeing,
Steadily burns all the brunt,
The lamp upon the railway engine.

So, thou traveler of life,
In the battle thou dost crashing,
Head over heels in the mire,
Through this dark and dreary night!

Vexing fears, and cares unbinding,
One, O mind, alobt, alight,
The lamp upon the railway engine.

By the oil of grace will ye,
Ever on the future gear.

Let us go, let us go,
Steadily and calmly missing,

Hold upon its direous way.

The sun each ocean unbinding,

Tranquill's on the dawn of day;

The lamp upon the railway engine.

Safe behind a crystal screen,
Thoughts of death do drench us,

And no hurricane can quench us!

No! though forced along by fate

At pace so swift and swingiong,

Calmly shines in silver street,

Ye lamps on every railway engine.

MICHAEL SERVETUS.

The 27th of October is marked with blood, in the religious calendar, as the anniversary of the martyrdom of one of the first victims of Protestant persecution. The story is one of the most affecting of any to be found in the dark annals of religious intolerance, and it ought to be recounted over and over, till time brings about its reavenges.

Michael Servetus was born in 1509, at Vila Nova, in Aragon. His father was a notary, and he sent his son to Toulouse for the study of the civil law; but, in the general ferment of opinions, his inquisitive mind plunged with deepest interest into questions of theology. He acquired a competent knowledge of ancient languages, and was said to be quite "crammed with Latin, Greek, and Hebrew." When only twenty-two years of age he published a tract "Concerning the Errors of the Trinity," and, in the year following, "Two Books of Divine Consolation." The former was received with the Orthodox doctrine was unappraising assailed. In this time his circumstances were depressed, and he lived an unsettled and wading life.

In the city of Lyons, the traveler, even at this day, passes through a long, crooked, dark street, "overhung, on either side, with tall houses," which shut out the sun. On this street, in 1510, lived a bookseller by the name of Freelon, a friend, if not a brother, of Servetus, and a man of great learning. He had a shop in the Rue des Bouchers, and a room above it, where he sold books, and where Servetus, in his youth, often met him. Freelon, however, was a man of small means, and could not afford to offer it to his fellow-citizens, for fear of the Inquisition, but which he procured for strangers from Germany and Switzerland. He then came Michael Servetus, and for some time he labored in his shop, as a bookbinder. Having procured the means by his earnings, he went to Paris and studied physic; and he carried into that science the same ardor that distinguished him in his theological studies. His aim and object was to find a way to salvation, and he made a near approach to the discovery of the doctrine of the incarnation of the blood, which afterwards rendered famous the name of Hervey. He graduated at Paris, and repaired to Chardin, near Lyons, where he practiced as a physician three years.

At this time he fell in with the Archishop of Vienne, a noble Catholic prelate, whom he had known at Paris, who was fond of patronizing the studies of learned, whose heart had warmed to the cause of Servetus, and whose purse had not been so full as to turn him away, who asked him for justice. I have some very important and necessary things to say to you.

"As to what you had ordered, that something should be done to keep me clean, no attention will be paid to that. I am in a more difficult position than ever. And, besides, the cold torments of other miseries which I should be ashamed to describe to you. It is extreme cruelty that the effects of a misuse of Christ by my former master, and furnishing private letters to procure his death.

"Doubtless you have heard of my escape from prison, and that I have been liberated from my confinement before the end of my sentence. I have, however, been compelled to leave France, and to go to Geneva, where I have been received with open arms by the friends of Calvin, and furnished with a comfortable dwelling, and a good income, and have made a near approach to the discovery of the doctrine of the incarnation of the blood, which afterwards rendered famous the name of Hervey. He graduated at Paris, and repaired to Chardin, near Lyons, where he practiced as a physician three years.

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No answer was returned.

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